

find one attempting to preach the Word who does not know and love it; and to know and love the truth requires our closest and most diligent investigation of its subjects.

Second. The minister should be filled with the Holy Spirit. This will be declared by the testimony of a strong and definite faith in the Lord Jesus Christ, and a corresponding course of conduct through life. In a word, the new life in the soul is indispensable. Think of a minister of Word without the Holy Spirit! Such a man is a scandal on the Church, and a cheat in the sacred calling. My brethren, we may have gifts and talents which all men admire, but they can never compensate for the absence of the Holy Spirit from our hearts. But with the great love of God influencing our souls, the Holy Ghost infilling us, expanding and warming every power, feeling, and affection, and piety, deep, indelible, and distinct, enstamped upon our lives, we are qualified to exert a power over those who wait on our ministry which may survive the downfall of the proudest empires and the noblest monuments of time. Without the Holy Spirit all our gifts are comparatively worthless.

This leads to the *Third* thought: The minister should endeavor to attain the highest possible ability of intellect. I have known the advanced education of the ministry to be frequently condemned. We have been shocked, in listening to a grave address against learning among preachers, to hear two of our young brethren personally criticized, whose only fault appeared to be their attempts to glorify God, and help the Church, by preparing with thoroughness intellectually for the work of the ministry. That which means years of intense study, and which has been set apart for the Master's use, has been termed "a specimen of satanic geinus," "cast at" the possessor. All this seems to me decidedly stupid, and can only be accepted by the most ignorant. Paul understood what were the minister's conflicts and toils, in this shrewd old world where the masses have every mental energy directed sinward; and then rang out this apostle's stern words: they shall be "*apt to teach.*" To storm the strong-holds of evil, and the evil one, to counteract the influences of infidelity, atheism, skepticism, and anti-Christianism, we require all the powers of well trained and cultured minds. I do not intend

to insinuate that good work has not been accomplished by uneducated men, but I do hold that it is our bounden duty to seize all the advantages and opportunities along the line of mental training, so that we shall be prepared to do our very best service for Christ.

Besides the struggles named, in which we are to be engaged, we should remember that this is an age of thought. This thought is diversified, and often intense and deep. Education is wide spread, and our young people to-day are familiar with knowledge of which the early sages lived and died in ignorance. Now to enter into the sympathies of these intelligent young people, and to win them for Christ, we must secure there love and respect, so that they will follow where we lead. But this must be an impossible work when we manifest so much inferiority educationally that the cultured mind is repelled.

No, brethren, the day has passed when to be *pious*, and to be able to talk "*long and loud*," aggregated the mental needs of the ministry. Indeed it never was a universal day. We must be "*apt to teach.*" We require to read—to post ourselves in the sciences, the philosophies, history and the languages. Above all we should closely study, as we have already endeavored to show, the Scriptures of Truth. We can never become luminous and powerful as orators without an intimate acquaintance with the Bible. No minister has ever risen to eminence who has not been a faithful student of the English Scriptures.

King's Children.

CONFESSING CHRIST BEFORE MEN—WHY AND HOW.

John 12:35, 43; Romans 10:8-11.

Topic for Oct. 24.

There is a very common idea among the masses that the churches are selfish and do not care for them. This arises partly from the fact that they are not acquainted with the churches and hence do not know the warm feeling they have for the masses, and they are not acquainted with the churches largely because the churches are not acquainted with them. We sometimes have all aversion for a person upon mere appearance which turns to warm regard upon closer acquaintance. The church as a whole is the friend of the needy and loves to help the lost, but we are too timid about expressing that love. Too much or too boastful testimony or testimony coming from a bad life of course only works harm, but one whose experience is real and life pure should be ready in season and out of season to speak of the blessed life and urge it upon others. This lesson will help make this duty clear. Be sure to study all the scriptures.

WHERE AND WHEN TO TESTIFY.

1. In the public meeting, Ps. 22:22; Heb. 2:12; I Cor. 14:26.
2. In the street, Luke 14:21.
3. In the home, Mark 5:19.
4. In conversation, Deut. 6:7; I Peter 3:15.
5. To all nations, Matt. 24:14.

HOW TO TESTIFY.

1. By your life, Matt. 5:16.
2. By your fruit, John 15:16.
3. By praise, Ps. 95:1, 2.
4. By testimony, Ps. 107:2.
5. By observing the ordinances, I Cor. 11:26.
6. By giving, II Cor. 9:1, 2.
7. By love, John 13:35.
8. By obedience, I John 5:2.

WHY TO TESTIFY.

1. To express gratitude, Ps. 116:12, 13, 14.
2. To make Christ known, John 15:26, 27; Acts 5:32.
3. To gain strength, Acts 4:29; 5:41, 42.
4. To strengthen others, I Thess. 4:18.
5. Because you cannot help it, Acts 4:20.

A GOOD SHORT BIBLE READING ON TESTIFYING.

Mal. 3:16, Speak often.
John What to speak about.
Eph. Strength to speak.

Good verses to quote. Ps. 150:6; Ps. 19:1, 2; Ps. 107:2; Prov. 14:5 and 25; Acts 2:4; Ps. 94:17.

TOPICS FOR TWO MINUTE TALKS.

1. What makes it hard sometimes to testify? (Satan, bad life, etc.)
2. What makes it easy? See Acts 4:13; Ps. 94:17, etc.
3. How can we come to converse more of our religion?
4. How does our society help us in this duty?
5. How can we get those who are backward to testify?
6. What help have you gotten from testifying?

ILLUSTRATIVE.

A lawyer in California, after hearing 200 testimonies in rapid succession in a C. E. meeting, arose and said: "I am a lawyer accustomed to weighing evidence, but I have never heard so much reliable evidence on a single point in my life. What you say must be true," and then he too, yielded to the Savior.

If we cannot give a long testimony, we can at least be as the woman in the war who was seen with a poker and being asked what she could do with this replied, "I can show which side I am on anyhow."

In our testimonies we should avoid controversy or self-glorification, but from our own experience verify the promises of the Word and the power of Christ.

This will be a good meeting to get those who have never testified to do so for the first time.

CHRISTIAN ENDEAVOR NOTES.

More About My Trip to California.

LAURA E. N. GROSSNICKLE.

Dear Readers of the Evangelist:—Having been asked by so many whether I would not write more of my trip to California, and finding opportunity at last, I will try to do so. The busy work of the peach season, the attendance at conference and the amount of writing in connection with the S. S. C. E. immediately following conference, prevented my doing so until now.